

hands, and it has been transmitted down to us in Episcopal consecration. And the Sacred Council teaches that by Episcopal consecration the fullness of the sacrament of Orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry.

But Episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college.

It is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred, and the sacred character so impressed, that bishops in an eminent and visible way sustain the roles of Christ Himself as Teacher, Shepherd and High Priest, and that they act in His person. Therefore it pertains to the bishops to admit newly elected members into the Episcopal body by means of the sacrament of Orders.

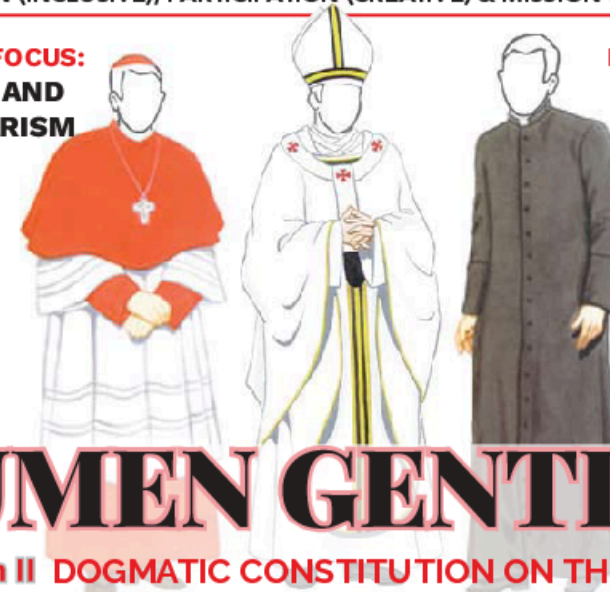
**NO 22.** Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. Indeed, the very ancient practice whereby bishops duly established in all parts of the world were in communion with one another and with the Bishop of Rome in a bond of unity, charity and peace, and also the councils assembled together, in which more profound issues were settled in common, the opinion of the many having been prudently considered, both of these factors are already an indication of the collegiate character and aspect of the Episcopal order; and the ecumenical councils held in the course of centuries are also manifest proof of that same character.

The college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman Pontiff and never without this head. ✚



SALT OF THE EARTH AND LIGHT OF THE WORLD :  
COMMUNION (INCLUSIVE), PARTICIPATION (CREATIVE) & MISSION (BRIDGE BUILDING)

MONTHLY FOCUS:  
CHURCH AND  
VOLUNTARISM



FOCUS EVENT:  
ADVENT &  
CHRISTMAS  
SEASON

## LUMEN GENTIUM

Vatican II DOGMATIC CONSTITUTION ON THE CHURCH  
PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 21, 1964

ROLE & FUNCTION OF THE POPE,  
BISHOPS & PRIESTS.

**NO 21.** In the bishops, therefore, for whom priests are assistants, Our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe. finally by their wisdom and prudence He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God.

For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them, and they passed on this spiritual gift to their helpers by the imposition of